# CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

VOL. III. BOSTON, FRIDAY, OCTOBER 29, 1824. No. 64.


## Ecclesiastical.

FOR THE CHRISTIAN REGISTER.

MR REED,

The following is a copy of a letter written in answer to one from a gentleman in Boston, requesting the information which is here given:—

BROOKLYN, CONN. SEPT. 22, 1824.

SIR—A few days since I received your letter of the 8th inst. in which you make some inquiries relative to the Rev. Dr Whitney and the Unitarian Society in this town. I shall endeavour to give you as impartial a statement of facts as I am able.—Our ecclesiastical difficulties commenced about eight years ago. The ostensible cause of them was the change, which about that time took place in the religious opinions of the Rev. Mr Willson,* then the colleague of Rev. Dr Whitney. But there are strong reasons for believing that the ill will of two individuals was the ultimate cause. However this might have been, true it is that the only complaints preferred against Mr Willson were his "heretical opinions." He was much respected and beloved by his people, and a party was not, in a day, raised against him. In process of time his opposers called in to their aid "the Consociation of Windham County." Mr Willson and his friends at once remonstrated against the interference of that body on the ground that the Pastors of the Church in Brooklyn were not amenable to them, having publicly "discarded the claims made by the Consociations in this State."† But the Consociation saw fit to proceed, and on the charge of heresy dissolved Mr Willson's connection with this Church, and expelled him from their fellowship. The adherents of Mr Willson (a large majority of the Society) had no wish to have him leave them; and they were wholly unwilling to submit to an authority, which they considered as usurped. But Mr W. thought it inexpedient to proceed without the advice of a judicous Council. One was of course called, of which Rev. Dr Sumner, of Shrewsbury, was Moderator and Rev. Dr Bancroft, of Worcester, Scribe. After due deliberation in view of all the circumstances, and at the solicitation of Mr W. himself they advised a dissolution of their union, and united in giving Mr W. the most ample recommendation. But his dismission did not restore harmony to the Society. The strength of the Unitarian party was developed, and their determination was roused to maintain their rights, which they thought had been violently assailed by the Consociation. Being the majority they gave Mr Willson an invitation to continue with them for a time and to explain and defend from the pulpit his "change of sentiments." This he undertook to do, but was interrupted by Dr Whitney, after a few sabbaths, who resumed the pulpit and shut the door against Mr Willson and preached both parts of the day himself, every attempt at reconciliation was unavailing,—the majority were not to be gratified with hearing Mr Willson, or those who entertained similar views. Effectually to guard against the intrusion of the neighbouring ministers, who have been agents in the removal of Mr Willson, the Society passed a vote, that no ministers (Dr Whitney and Mr Willson excepted) should preach in the meeting house unless by permission of the committee chosen by the Society for that purpose. Mr Preston, of Providence, in two instances disregarded this vote, but the circumstances under which the offences were committed induced the Society to pass over them. A third time the same gentleman came into town to preach. Notice was given him that he must not do so without permission, which he was assured would be granted if asked. He, however, persisted, took possession of the pulpit and preached without leave. For this third offence he was prosecuted and fined. Such a procedure plainly evinced the resolution of the Society. Disputes were vehement and party spirit was enkindled. Still it was the evident wish of many on both sides to settle the difficulties and continue united. The Unitarians offered to remain under a Trinitarian pastor (if such an one could be found) who would allow them all the privileges of Christians.—After much fruitless altercation, a very small majority of the Church and a few of the Society saw fit to secede. They separated by a legal process and assembled in another place for public worship. They soon saw their mistake, and were advised by an ecclesiastical council to return to the Society. This they were not permitted to do because their motives and intentions were suspected. The Society immediately procured a Unitarian minister and have continued to hear such preaching constantly since, with the exception of a few sabbaths. A minister of that denomination is now permanently established here. The separation of which I have just spoken took place about six years ago. Dr Whitney adhered to the orthodox party and laboured for them as much as his infirmities would allow; administered the ordinances to them and gave them his counsel and the whole weight of his influence. For these services they paid him nothing, considering themselves exonerated from his salary by having separated themselves from the Society. For three years after the secession of the orthodox the Unitarian Society continued to pay Dr Whitney's salary. They then expressed to him by their Committee their dissatisfaction that while receiving his support from them he should be labouring for their opponents. They offered, however, to guarantee to him his salary during life, if he would take no part in the dispute—and not oppose the settlement of such a minister as they should choose. This condition he would not comply with. They proposed to call a mutual council, this he also refused to do.—Finding that no arrangements could be made with him the Society voted to withhold his salary. A large majority however, would, at the time, have agreed to unite with the orthodox and pay their proportion towards his support.—Proposals to this effect were made by some of the most influential members of the Unitarian party, but wholly without avail. In the course of the year 1822 the Dr commenced a suit against the Unitarian Society for his salary. It came to trial in 1823 and the verdict was given against him on the ground that his procedure had been a virtual abandonment of the Society, and of course his claim was thereby forfeited. From this decision he appealed to the "Court of Errors" which in July last decreed that he should have a second hearing before the "Superior Court." His suit was to have been prosecuted but on Monday the 13th inst. after a sickness of a few days, the venerable man was taken away from the infirmities, troubles and cares of this life. It was generally supposed, that this event would cause the postponement of the suit; the principal council for the defendant and an important witness returned to their homes, (one a hundred, the other sixty miles distant. On Wednesday last, however, the case was called to trial, and the defendant being unprepared attempted no defence. What will be the issue of the whole matter time must unfold.

Your's Rspectfully,

* Now the Minister of Petersham, Mass.

† This was done Oct. 12, 1813, at the house of the Rev. Elisha Atkins in Killingly, by Rev. Josiah Whitney, D. D. Mod'r.—Rev. Andrew Lee, D. D. Scribe.—Rev. Elisha Atkins and Rev. Luther Willson. An account of their proceedings was published at the time.

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### CHRISTIANITY IN INDIA.

Our last extract from Mr Adam's reply to Dr Ware's inquiries, was from the part where he is speaking of the causes of the failure of the missionary exertions that have been made in India. Among the causes he enumerates the following:—

The undue stress which has been laid upon individual cases of conversion has greatly injured the labours of Missionaries in this country. This is a consequence of their peculiar theological system. They regard Christianity as intended rather for particular than for general benefit; as designed, not so much to exhibit to all men motives and incentives to virtue, as to separate, wherever it is preached, the good from the bad, the elect from the reprobate. The former, therefore, the chosen people of God in every nation, are the objects of their search; and the consequence has been that perhaps three fourths of the direct missionary exertions hitherto made had been frittered away upon persons who have either disappointed all the expectations formed of them, or who have at best proved scarcely worthy the attention which they have received.

The facility with which the kind of conversion the missionaries require may be feigned, has subjected them to numerous impositions. It is a conversion effected, not by the ordinary influence of the truths of the gospel upon rational agents, but by the extraordinary influence of the Spirit of God upon passive subjects; and consisting, not in the gradual improvement of the moral habits of the convert, but in the sudden acquisition of peculiar frames and feelings, and especially in a persuasion, more or less firm and constant, of personal safety from the future and eternal consequences of sin through the imputed merits of Christ. It must be evident that, as these frames and feelings begin and end in the converts own mind, they may exist either with or without real piety, and may be pretended to where there is little virtue. It is true that the missionaries do not neglect to inculcate the duties of morality; but it is also true, that in this they do not follow, but run counter to, their own system, the direct tendency of which is to encourage not practical, but speculative religion, not Christian humility, but Pharisaic pride, mental delusion, and fanatical imposture. This is sufficiently shown by the fact, that a man who tenaciously adheres to the current Orthodox and Evangelical phraseology, who makes loud professions and exhibits a flaming zeal, and who is regular in his attendance upon the numerous preaching and prayer meetings, although his conduct may be very unsatisfactory, is regarded as a more useful Christian than he who makes none of this outward show of sanctity, but whose moral character is unimpeachable. By the kind of conversion, therefore, which the missionaries aim principally to effect, joined to their eagerness to gain individual proselytes, they open a door to every native impostor who, in the character of an inquirer, may be clever enough to catch at their terms, and, after gaining the necessary information, may judge it worth his while to adopt them.

The kind of efficacy attributed to the death of Christ appears to thinking natives unreasonable, the limited extent of that efficacy, offensive, and the language in which it is commonly described, even disgusting.

First, instead of representing the end of Christ's mission into the world to have been what he himself (John xviii. 37.) represents it to be, that he "should bear witness unto the truth," the Missionaries uniformly speak of his death as a real and actual satisfaction made to God for the sins of men. I have had opportunities of observing the manner in which this doctrine strikes the minds of natives who probably had never before heard it stated. "If," replied a learned Brahmun to a Missionary who had been attempting to recommend this doctrine to his attention, "if the death of Christ can alone satisfy the justice of God and atone for the sins of men, then, during all the ages of the world preceding his death, the justice of God remained unsatisfied, and the sins of men unatoned and consequently unpardoned." The Missionary, who probably had at that time in his recollection an eloquent and plausible passage in the Rev. Robert Hall's Treatise on the Essential Difference between Christian Baptism and the Baptism of John, p. 40, 41, endeavoured to obviate this objection by stating, that to the Divine Mind the future was as well known as the past, and that therefore the sins of "penitent believers," even "in the earliest ages," were pardoned on the ground of that Great Sacrifice which was, in the fulness of time, to be offered up. "That is," cooly rejoined the pundit, as if acquiescing in the representation which had been given, "the death of Christ procured the pardon of sin before Christ died! The cause came after the effect! The effect existed before the cause!" Here the conversation was allowed to drop.

Secondly, the harsh representation given of the character of God as pardoning the sins of those only who believe in the atoning death of Christ, and as consigning to endless punishment, because they do not believe in him, millions who have never even heard his name, creates great and just offence. A Missionary was, on one occasion, dwelling with much earnestness on the death of Christ as the only atonement for sin, and on a personal faith in him as the only means of enjoying its benefits, when he was interrupted by one of his native hearers, who with equal earnestness inquired, "What then becomes of all our ancestors who never enjoyed the means of being acquainted with this way of salvation? Are they lost for ever?" The Missionary, rather avoiding the difficulty than removing it, replied, that whatever might become of them, the inquirer's chief concern should be about his own salvation. The veil thus attempted to be thrown over one of the most repulsive features of Calvinism was too thin to conceal its deformity, and the native at once penetrating into the spirit of the Missionary's religious system, turned away without deigning a single word in reply..

Thirdly, the unguarded manner in which Scriptural language respecting the death of Christ is frequently used, tends to excite a very strong prejudice against Christianity. "The blood of Jesus Christ cleanseth us from all sin." This is true in the sense in which the sacred writer intended it to be understood, viz. of the moral influence of his death; but no sect of Christians professes to believe it in the strictly literal sense which the words convey. Yet I am assured that through the constant repetiton of this and similar language in the missionary preaching, without any adequate explanation, it is frequently understood by the natives in the strictly literal sense. I have been informed, on good authority, that even a learned and intelligent native, who happened accidently to hear a Missionaiy preach on the highway, left him with the conviction of its having been his design to inculcate, that the personal application of the *material* blood of Christ was necessary to salvation.

With these views which have been given of the character of God, of the design of the gospel, and of the mode of its operation, is it to be wondered that no converts have been obtained from the thinking and educated classes of the native community? Alas! that the fair form of Christianity should have been so much disfigured by those who sincerely desire to recommend it to the world!

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### UNDUE ATTACHMENT TO THE WORLD.

Who does not remember those seasons of retirement, when the calculations of eternity had gotten a momentary command over the heart; and time, with all its interests and all its vexations, had dwindled into insignificancy before them? And who does not remember, how upon his actual engagement with the objects of time, they resumed a controul, as great and as omnipotent, as if all the importance of eternity adhered to them; how they emitted, from them, such an impression upon his feelings, as to fix and to fascinate the whole man into a subservience; how in spite of every lesson of their worthlessness, brought home to him at every turn, by the rapidity of the seasons, and the vicissitudes of life, and the ever moving progress of his own earthly career, and the visible ravages of death among his acquaintances around him, and the desolations of his family, and the constant breaking up of his system of friendships, and the affecting spectacle of all, that lives and is in motion, withering and hastensng to the grave;—Oh! how comes it, that in face of all this experience, the whole elevation of purpose, convinced in the hour of his better understanding, should be dissipated and forgotten? Whence the might and the mystery of that spell which so binds and infatuates us to the world? What prompts us to embark the whole strength of our eagerness and of our desires in pursuits of interests which we know a few little years will bring to utter annihilation? Who is it that imparts to them all the color of an unfading durability? Who is it that throws such an air of stability over these earthly tabernacles, as makes them look to the fascinated eye of man like resting places for eternity Who is it that so pictures out the objects of sense, and so magnifies the range of their future enjoyment, and so dazzles the fond and deceived imaginations, that in looking onward through our earthly career, it appears like the vista, or the perspective, of innumerable ages? He, who is called the God of this world. He who can dress the idleness of its waking dreams in the garb of reality. He who can pour a seducing brilliancy over the panorama of its fleeting pleasures and its vain anticipations. He who can turn it into an instrument of deceitfulness; and make it wield such an ascendency over all the affections, that man, becomes the poor slave of its idolatries and its charms, puts the authority of conscience, and the warnings of the word of God, and instigations of the Spirit of God, and all the lessons of calculation, and all the wisdom even of his own sound and sober experience, away from him.

*Salem Observer.*

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### RELIGIOUS CONSOLATION.

In all troubles and sadder accidents let us take sanctuary in religion, and by innocence cast out anchors for our souls, to keep them from shipwreck, though they be not kept from storm. For what philosophy shall comfort a villain that is hauled to the rack for murthering his prince, or that is broken on the wheel for sacrilege? His cup is full of pure and unmingled sorrow; his body is rent with torment, his name with ignominy, his soul with shame and sorrow, which are to last eternally. But when a man suffers in a good cause, and is afflicted and yet walks not perversely with his God, then *Anytus*, and *Melitus may kill me, but they cannot hurt me*; then *St Paul's* characters are engraven in the the forehead of our fortune: *We are troubled on every side, but not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed. And who is he that will harm you, if ye be followers of that which is good?** For indeed every thing in the world is indifferent, but sin: and all the scorchings of the sun are very tolerable in respect of the burnings of a fever or a calenture. The greatest evils are from within us, and from ourselves also we must look for our greatest good; for God is the fountain of it, but reaches it to us by our own hand: and when all things look sadly round about us, then only we shall find how excellent a fortune it is to have God to our friend; and of all friendships that only is created to support us in our needs.

* 1 Pet. iii 13, and iv. 15. 16.

*Taylor's Holy Living.*

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### VALUE OF RIGHT EDUCATION.

When we reflect how wonderfully the mind of every individual is influenced by early instruction; and the readiness with which we imbibe any opinions, however erroneous, or any doctrines, however irrational, according to the books put into our hands at a time of life when we are not competent to examine the foundation of those opinions, or the truth of those doctrines; we cannot but deem it of the greatest importance that such works only should be employed in the moral education of the youthful mind as may enlist all the faculties of its reason on the side of truth and virtue. It is well observed by a profound philosophical writer,* that, "if the multitude must be led, it is of consequence surely that it should be led by enlightened conductors, by men who are able to distinguish truth from error, and to draw the line between those prejudices which are innocent and salutary (if indeed there are any prejudices which are really salutary) and those which are hostile to the interest and virtue of mankind.

* Elements of the Philosophy of the Human Mind. by Dugald Stewart.

*Hints, &c. by a Barrister.*

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"Sound reason and holy writ are the only rules for distinguishing truth from errour in religion; they are the only means of becoming sure of our faith; and neither the authority of men, nor the antiquity of their dogmas, nor the multitude of their professors, can decide for us in these concerns." *Zollikoffer.*

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That Goodness cannot be *wanting* in God, the want of which God *condemns* in his creatures: That cannot be a Perfection above, which is an Imperfection below.

# CHRISTIAN REGISTER.

BOSTON, FRIDAY, OCTOBER 29, 1824.


In the Boston Telegraph of October 21, is published an article containing strictures on a communication some time since published in the Christian Register, and which animadverted on the proceedings of the Massachusetts Domestic Missionary Society. We did not observe the article in the Telegraph till after the remarks in our last, on this subject, were published. Without any further preamble we proceed at once to notice the questions of the correspondent of the Telegraph.

*First Question.* "Have the Unitarians found out a way in which two can walk together without being agreed?"

To this question we reply, Yes, they think they have found out a way in which two followers of the same meek and self-denying Master, and expectants of the same glorious rest in heaven, may, notwithstanding they disagree in some private speculations, nevertheless not only walk together on their heavenly course, but be helpers of each others joy. It is, *by forbearing each other in love*, and by imitating the magnanimous and heavenly example of their blessed master, in his treatment of his ignorant, prejudiced, and worldly minded disciples.

*Question Second.* "Are there no important points of difference between Trinitarians and Unitarians?"

Yes, in our opinion there are important points of difference between these two classes of Christians;—points of difference respecting the character and government of God, which very much affect not only our *happiness*, but our *characters*, as moral and religious beings. Not however such, we are constrained to believe, as will of itself eventually exclude either party from the divine favour; and hence not such as may justify the alienation of Christian affections or furnish even a plausable excuse for the modern divisions and subdivisions of religious societies, in towns and villages where the united strength of the whole is only sufficient for the respectable maintenance of stated public worship.

*Question third.* "Are Unitarians willing to live in perpetual contention with those orthodox members of their Churches, who sincerely feel themselves obliged by the command of God "to contend earnestly for the faith?"

No, Unitarians are not desirous or willing to live in perpetual contention with any of their Christian brethren, and they most sincerely regret, that in any instance, the orthodox members of churches to which they belong should have been taught to believe that to contend earnestly for the faith &c., means that they should be constantly at variance with their brethren who honestly differ from them,—defaming them as destitute of religion, and enemies of the truth, merely because they do not conform to their standard of orthodoxy.

Unitarians believe that the *differences* about which there is so much noise and parade, are not worth an hundreth part as much as that *Christian Charity* for the destruction of which they are made the pretext; and they will continue so to think, and to act accordingly, at least so long as they see the professed champions of orthodoxy widely differing among themselves, and as much at variance as even Unitarians and Trinitarians are, about what constitutes *real* orthodoxy. Let Trinitarians first settle among themselves the question of *orthodoxy in all its branches*, and then it will be quite soon enough for them to begin their "perpetual contention" with Unitarians for their pretended heterodoxy. Unitarians do not quarrel with Trinitarians for their belief, though they think it erroneous, and are desirous by all fair means to convince them of their errour; they only resist its practical effects, viz: the disposition it engenders, and the practice to which it leads of excluding, and treating with unkindness, all who cannot square their faith to the still unsettled and ever varying standard of human orthodoxy. Trinitarians know that this is a true state of the case; they cannot deny that this perpetual contention, is a contention of their own making, and that it is all about a pretended want of orthodoxy on our part, on points about which they are still contending among themselves. Are such the men who have an exclusive right to talk about orthodoxy, and to come out and condemn their brethren for not following them (the orthodox) in paths in which they cannot follow one another?

*Question fourth.* "'Do Unitarians conceive that they themselves have the exclusive privilege of "encouraging a few disaffected individuals, in this place and the other, to separate themselves from their brethren,—to build churches,—and to ordain ministers over them, thus weakening the parent societies, and laying the foundation for lasting schism and discord?'"

This question, implies what is not true, viz. that Unitarians have done all this.—The Telegraph alludes to the case of Brooklyn, (Conn.) Fortunately we can refer our readers to a history of this case, on the first page of this paper. And we can assure them from our personal knowledge of the course of events in that society, that it is a very candid and forbearing statement, so far as relates to the trinitarians concerned in the events. They will perceive by this statement, that it is quite a different case from what is here pretended. This Society is not a discontented faction, but a regular Society oppressed and enfeebled by the arbitrary proceedings of the Consociation, and by the withdrawal of a respectable minority of the original members. It is therefore entirely unjust to insinuate, that giving aid to that Society, is encouraging disaffected individuals;—and laying the foundation of schism and discord." And, in relation to the societies in the Western part of the state, in which the Rev. Mr Huntington has occasionally laboured we know a part of them to be destitute, and it is presumed that all of them are destitute of settled ministers. In all the instances which have come to our knowledge, in which Unitarians have sent abroad their missionaries, it is on invitation to regularly organized societies of Unitarian worshippers.

We know not to what conclusions some Unitarians may have arrived, about the expediency and duty of encouraging Unitarians to separate from their trinitarian brethren. But we trust none have been encouraged by them to do this in opposition to the principles which we have held forth, viz. in cases where division would endanger the enjoyment of regular worship. If any have been led to think this a duty, or even expedient we are not of the number. Wherever this opinion may have been adopted by Unitarians, it must have been in consequence of observing the general practice of trinitarian ministers, *as individuals at least*, in encouraging the disaffected and fomenting division in Unitarian Societies; and from perceiving, hence, that the principles which they deem true and important could stand on no ground of equality with trinitarian principles (except so far as their own truth and intrinsic merit would place them there) unless Unitarians adopted the practice of encouraging and giving aid to all honest and independent inquirers after truth, and to all who were oppressed and persecuted for their religious opinions, wherever they might be found. How long it may be before we shall be driven to adopt this opinion we pretend not to say. All we have to say further, at present on this point, is this,—that if either of the two classes of Christians is justifiable in taking this ground, and adopting this practice of giving aid and countenance to those of their own belief wherever found and whatever their number,—it is *Unitarians*, for the very obvious reason that Unitarians are oppressed and excluded from the church and subjected to privations in trinitarian churches by exclusive and unscriptural creeds, whereas trinitarians are uniformly treated with sympathy kindness and respect, and admitted to every christian privilege in Unitarian societies, and have nothing to complain of except that the Unitarian creed (the Bible) is not long enough and particular enough for them.

Whatever the writer in the Telegraph may say about the rule of the Massachusetts Domestic Missionary Society, in not sending Missionaries except to regularly organized Societies, yet he cannot deny that many of the most active clerical members of this Society, have, as individuals, (and where is the difference) gone into Unitarian Societies and encouraged the disaffected by preaching to them in private houses, stigmatizing their ministers as heretics, and advising them to come out from among them and be separate, and thus laid the foundation of those very societies which have afterwards been assisted as feeble societies by the Domestic Missionary Society.

What would be the condition of many of the Trinitarian Societies of Massachusetts if Unitarian ministers were generally to adopt the practice of going into their neighbours' parishes, appointing lectures, and encouraging all who differed from their minister to withdraw. They know very well that in many of their parishes a very respectable and important minority at least, and in some instances a majority of their most respectable parishioners, and most able and ready supporters, are Unitarians, and are withheld from inviting Unitarian ministers among them, only by their love of order and peace, and their sense of duty. How long do Trinitarian ministers expect that this spirit of forbearance will last? How long do they expect that their Unitarian parishioners will continue their patient support to men who frequently leave them destitute on the Sabbath, for the purpose of going on the charitable errand of preaching and giving countenance and support to the disaffected members of Unitarian Societies?

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THEOLOGICAL EDUCATION. The Committee of the Society for Promoting Theological Education in Harvard University, have lately made a report relative to a new organization of the Society. It has for some time past been thought by many friends of the Theological Institution, that its separation from the University would be a measure highly advantageous to its interests. The Committee have, however, after mature deliberation, reported, that the proposed separation would not, in their opinion, be judicious. Should it be made an independent institution, it would require new professors, as well as new buildings, which in the present state of its funds would be impracticable.—While the Theological School remains connected with the University, the students will be entitled to receive instruction from the officers of the College, to the use of the library, and to the numerous benefactions which have been given from time to time to the Corporation to be distributed among students of this description. If separated from the University the students would be deprived of these privileges. The Committee therefore instead of recommending to withdraw the school from the University, recommend certain changes in its organization by which they think all the expected good effects of a separation would be realized. One important alteration, in the circumstances of the school, recommended by the Committee is the erection of a separate building for the theological students, "at such a distance from the present college buildings as to separate the students from the under graduates, and not so distant as to prevent their convenient attendance at commons, and on the lectures and other exercises of the University.

The report closes with the following very judicious and excellent remarks:—

The Committee cannot close their report, without expressing their strong sense of the claims of the Theological Institution on the friends of pure morals and religion. The ministry, having its foundation in the principles and wants of human nature, as well as in the authority of revelation, is now exerting, and must always exert, an important influence on society. But the nature of this influence will of course be determined by the intellectual and moral qualities of those by whom it is exercised; and consequently one of the plainest obligations on Christians is to secure to those who are destined to the sacred office, the most various and effectual means of improvement, which experience has sanctioned, and Providence has placed within our reach. A well educated body of ministers, joining knowledge with zeal, and enlarged and judicious views with entire devotedness to their calling, must contribute more than any other cause to exalt and establish the moral and religious character of a community; and they are peculiarly needed in an enlightened age to illustrate and enforce the claims of Christianity. Your committee accordingly hope, that the Institution which is intended to form such a ministry will be considered as holding a prominent, and, they will add, the highest place, among the objects which solicit the affection, care, and patronage of liberal Christians. Other means of religion will avail little, without the co-operation of living teachers to give them life and energy. No labour should be spared to enlist in the service of Christianity more and more of talent and learning; and to call forth, in those who are to be trained as its preachers, more and more of that earnest purpose to do good, without which, talent is perverted, and learning becomes an unprofitable show.

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We have inserted a communication this week which alludes to an article which appeared some time since in the Christian Mirror, published at Portland. We did not see the article alluded to, at the time of its publication, or we should have given it a passing notice. As it is now brought again to view, we intend to devote our first leisure to a short notice of it.

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FOR THE CHRISTIAN REGISTER.

MR REED,

The Christian Mirror, a religious paper printed in Portland, and edited by a Trinitarian, not long since contained a reply to an affirmative answer over the signature "F." to the following question previously inserted in that paper: "Is it right for Trinitarian clergymen to exchange pulpits with Unitarians." The replication was such as might be expected from a writer who was disposed to connect other Calvinistic doctrines, with that which maintained the absurd one of three distinct persons in one God, and might have passed as cool and impassionate, if he had not introduced the words "common slang of want of charity," a desirable virtue, which those who are of his sentiments, need from Unitarians as much as these should exercise toward them--but, another writer over the signature "C. Y." with a bitter and unbecoming temper, incompatible with the spirit of christianity, asserted as follows: "F." must know that profane swearers, Sabbath breakers, infidels, and all such characters if men of education and property, are at home with Unitarians,—that their feelings harmonize, and that they do take council together, and promote their common interest. We are commanded to turn away from such as have the form of Godliness but deny its power. But "F." will reply, who is to decide when there is no umpire to determine who is right. He seems to have received the popular notion of the right of private judgment without any examination. This error, I am inclined to believe, is doing more mischief at the present day than any other. Nothing better answers the purposes of Satan. It is a complete excuse for unbelief."*

In this assertion C. Y. must have discovered himself to be either profoundly ignorant or maliciously slanderous. No other of his sect it is charitably hoped, however censorious he may be against Unitarians will approve of their being so unjustly characterized.

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* See Christian Mirror, April 2. 1824.

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The ordination of Mr James D. Greene, over the "Second Congregational Society in Lynn," will take place on Wednesday the 3d of November next. The Council will meet at the Hotel at 9 o'clock in the morning of that day.

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*From the Rockingham Gazette.*

WRITTEN FOR THE CENTENNIAL CELEBRATION, MAY, 1823.

The memory of your fathers
Was slumbering with the past;
But the faithful spirit of their sons
Hath blessed their names at last.
The level green, and moss-grown stone
Declare not where they lie;
But we raise, in their praise,
The voice of triumph high;
Their memory lives in grateful hearts,
It lives, and shall not die.

Remember all their daring,
Their sorrows and their prayers;
The hard-won heritage is yours,
The perils all were theirs.
Then roll the thunder of their praise,
Till rocks and hills reply;
Let the brave, in the grave
In their iron slumber lie:
Their memory lives in grateful hearts,
It lives, and shall not die.

They could not sleep forever
Unhonoured in their graves;
Who braved for us the battle-shower,
And walked the stormy waves.
Their blood was calling from the ground,
With long and angry cry;
For unblest was their rest,
And their names were passing by—
But now their memory lives again,
It lives, and shall not die.

Their barks lay worne and weary
Upon the dark-blue tide,
Where now your nation's gallant fleets
In giant stillness ride.
But when the war-gun wakes the deep,
In whirlwind paths they fly,
Or withstand, from the land,
The tempest bursting nigh:
For memory lives in gallant hearts,
It lives, and shall not die.

Your fathers' ranks were broken,
Their strength was in the soul;
While your bright armies on the plain,
Like sounding oceans roll.
With lightning in their glancing wing
Your standard Eagles fly;
As you pour, on the shore,
When the watch fire blazes high;
Then your fathers' memory lives again,
It lives, and shall not die.

When thrones and altars trembled,
And nations bowed the knee,
Those fathers burst the burning chain,
And made their children free.
And now the star of ages past,
Is kindling in your sky;
Let us raise, songs of praise,
In the strains of triumph high;
For your fathers' memory lives again,
It lives, and shall not die. W.

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## LITERARY.

We were happy to notice in the Daily Advertiser the following statement relative to a valuable course of lectures proposed to be delivered by Dr Bigelow, during the approaching winter. We trust that the useful nature and practical bearing of these lectures will ensure an adequate patronage. The encouragment which has been given, for two or three years past, in this city, to lecturers in the arts and sciences, furnishes pleasing evidence of the improving taste and intelligence of our population.

LECTURES ON THE ARTS. Dr. Bigelow proposes to deliver in town a course of lectures on the imitative, economical and productive *Arts*, selected chiefly from the course delivered by him as Rumford Professor in the University at Cambridge. It will contain some account of the history, general principles and language of these arts, and of their connexion with the sciences of natural philosopy, chemistry, and natural history. The subjects are as follows:

*Architecture;* its origin, history, and characteristics in different ages and countries. General principles and terms of this art. Account of the orders of antique architecture, and of the styles of building designated as Grecian, Roman, and Gothic.

*Painting;* some account of the optical and chemical laws of perspective, of light and shade, and of coloring. Modes of painting in water, oil, wax, fresco and distemper.

*Engraving;* the processes of line engraving, of stippling, of etching, of mezzotinto, of aquatinta.

*Lithography;* its principles and processes.

Arts of *Writing* and *Printing*. Their history, materials and processes.

The economy of *Domestic Struct*
ularly with reference to the ma
heat, light and ventilation. Gener
tions relating to fuel, to fire, to smo
nies, fire-places, stoves, windows a

Arts of *Locomotion;* facts relatin
gressive motion of animals, to whe
to roads and pavements,

*Horology;* account of the means
different periods of society for the n
of time.

*Manufacture of Glass*, and *of Porcelain*. Some account of their ma
cesses and products.

History and description of the *St*

The above subjects are intende
course of fifteen lectures for ladies
men, to be delivered on Thursday
each week, at 6 o'clock, beginning
11th, provided the subscription is
that time.

The present subscription list is
MINGS, HILLIARD & Co's Bookstore.

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NEW PERIODICAL WORK. Proposals
sued at Princeton, N. J. for the publica
lection of dissertations, chiefly in Biblic
The work is to be conducted by the
Hodge, professor of Oriental and Biblic
in the Theological Seminary of Princeto
posed to publish in numbers of 150
quarterly, at one dollar a number.
pears in some respects to resemble that
in his Theological Essays and Tracts; th
lections will undoubtedly be very differe
ter. The work is professedly designed to
aid critical biblical studies. It is not in
original in its general character, but to
lections from the writings of the most cel
ish writers, and the oriental and biblica
the continent. The New York Observer,
account of the intended work, says—

"It is not to be expected that the do
ions presented in a work, the contents
to be derived from so many different au
all times be either consistent with each o
formable with those of the Editor; yet
object to preserve it, on the one hand fr
sectarian, and on the other, from such l
discussions as are likely to have an unfa
dency."

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It appears by the English periodical
that the examinations in the literary i
that country, are much more minute a
than in this country. The examinations
ter College, York, in June last, commen
day, and continued till Thursday evenin
this is to be attributed to the different or
their institutions, or to a greater strictne
quirements, we are unable to say. Perha
partly attributable to both.

By some statements in a late number of
Repository, it appears that many of the
the Theological classes, at this institutio
Sabbath in the neighboring villages, in
ligious meetings, and in instructing and su
sunday schools.

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## GENERAL INTELLIGEN

FIRE. On the evening of the 22nd i
and Chocolate Mills, of Benjamin Ellicot
Jones' Falls, were destroyed by fire.

We are just informed that on Saturda
the new and valuable house of Capt. Joh
New-Castle, Maine, was entirely consu
together with the whole of its furniture,
all the out buildings adjoining with t
consisting of hay, grain, cattle, horse, c
&c. The family had just time, after it
ed, to escape with their lives. After th
supposed to be all out, it was found tha
left behind, in the chamber; Capt. B. re
and in escaping with it from the window
ly dislocated his arm at the shoulder.

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PRISONS. The present inmates of B
amount to 212. Of these, 101 are fem
19 are debtors.

Every room occupied by the prisone
bible, and a variety of moral and religio
and tracts. Divine Service has been
each Lord's day in the prisons, for se
past, by clergymen of the city. The Gr
recommended that a *Chaplain* be emp
duty it shall be, to visit the unhappy pr
imparting such intellectual, moral, an
struction, as circumstances and oppo
admit.

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COPPER. The greatest production of m
at present, in Chili, is Copper. The pro
per in one year, from the various mines,
at six million pounds. The greatest pa
to Calcutta, a small quantity to China,
to the United States.

The manufactories of Chili are very i

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PROVIDENCE, OCT. 23. The Town
recently caused two of the constables to
meration of the black or coloured people
they have, with as much accuracy as
formed the duty assigned them, and h
turn of the names of little rising twelve
signating their ages, employments, and pl
The Council have already commenced
tion of this list, and intend to pursue
into the character of every individual,
one is found, of either sex, who is ad
and dissolute habits, or shall be discove
with persons of that description, measu
as the law allows, will be adopted, to se
the town, and the severest penalties wi
for a voluntary return.

We would not be understood, howeve
marks, to condemn our black or colour
in the gross. They do not merit indisc
sure; and many of them from a long

The economy of *Domestic Structures*; particularly with reference to the management of heat, light and ventilation. General considerations relating to fuel, to fire, to smoke, to chimnies, fire-places, stoves, windows and lamps.

Arts of *Locomotion*; facts relating to the progressive motion of animals, to wheel carriages, to roads and pavements.

*Horology*; account of the means employed at different periods of society for the measurement of time.

*Manufacture of Glass*, and *of Pottery*, and *Porcelain*. Some account of their materials, processes and products.

History and description of the *Steam-Engine*.

The above subjects are intended to form a course of fifteen lectures for ladies and gentlemen, to be delivered on Thursday evening of each week, at 6 o'clock, beginning November 11th, provided the subscription is filled before that time.

The present subscription list is left at Cummings, Hilliard & Co's Bookstore.

New Periodical Work. Proposals have been issued at Princeton, N. J. for the publication of a collection of dissertations, chiefly in Biblical literature. The work is to be conducted by the Rev. Charles Hodge, professor of Oriental and Biblical literature in the Theological Seminary of Princeton. It s proposed to publish in numbers of 150 octavo pages quarterly, at one dollar a number. The plan appears in some respects to resemble that of Mr Sparks in his Theological Essays and Tracts; though the selections will undoubtedly be very different in character. The work is professedly designed to promote and aid critical biblical studies. It is not intended to be original in its general character, but to consist of selections from the writings of the most celebrated British writers, and the oriental and biblical scholars of the continent. The New York Observer, in giving an account of the intended work, says—

"It is not to be expected that the doctrinal opinions presented in a work, the contents of which are to be derived from so many different authors, will at all times be either consistent with each other, or conformable with those of the Editor; yet it will be his object to preserve it, on the one hand from any thing sectarian, and on the other, from such latitudinarian discussions as are likely to have an unfavourable tendency."

It appears by the English periodical publications, that the examinations in the literary institutions in that country, are much more minute and particular than in this country. The examinations at Manchester College, York, in June last, commenced on Monday, and continued till Thursday evening. Whether this is to be attributed to the different organization of their institutions, or to a greater strictness in their requirements, we are unable to say. Perhaps it may be partly attributable to both.

By some statements in a late number of the Monthly Repository, it appears that many of the members of the Theological classes, at this institution, spend the Sabbath in the neighboring villages, in holding religious meetings, and in instructing and superintending sunday schools.

## GENERAL INTELLIGENCE.

Fire. On the evening of the 22nd inst. the Flour and Chocolate Mills, of Benjamin Ellicott, situated on Jones' Falls, were destroyed by fire.

We are just informed that on Saturday night last, the new and valuable house of Capt. John Borland, of New-Castle, Maine, was entirely consumed by fire, together with the whole of its furniture, the barn and all the out buildings adjoining with their contents, consisting of hay, grain, cattle, horse, chaise, swine, &c. The family had just time, after it was discovered, to escape with their lives. After the family were supposed to be all out, it was found that a child was left behind, in the chamber; Capt. B. returned for it, and in escaping with it from the window unfortunately dislocated his arm at the shoulder.

Prisons. The present inmates of Boston prisons amount to 212. Of these, 101 are female, and only 19 are debtors.

Every room occupied by the prisoners, contains a bible, and a variety of moral and religious pamphlets and tracts. Divine Service has been performed on each Lord's day in the prisons, for several months past, by clergymen of the city. The Grand Jury have recommended that a *Chaplain* be employed, whose duty it shall be, to visit the unhappy prisoners daily, imparting such intellectual, moral, and religious instruction, as circumstances and opportunities may admit.

Copper. The greatest production of mineral wealth at present, in Chili, is Copper. The produce of Copper in one year, from the various mines, is estimated at six million pounds. The greatest part of this goes to Calcutta, a small quantity to China, and the rest to the United States.

The manufactories of Chili are very insignificant.

Providence, Oct. 23. The Town Council have recently caused two of the constables to take an enumeration of the black or coloured people in town, and they have, with as much accuracy as possible, performed the duty assigned them, and have made return of the names of little rising twelve hundred, designating their ages, employments, and places of abode. The Council have already commenced an examination of this list, and intend to pursue their inquiries into the character of every individual, and wherever one is found, of either sex, who is addicted to idle and dissolute habits, or shall be discovered associated with persons of that description, measures as prompt as the law allows, will be adopted, to send them from the town, and the severest penalties will be inflicted for a voluntary return.

We would not be understood, however, in these remarks, to condemn our black or coloured population in the gross. They do not merit indiscriminate censure: and many of them from a long residence, are known to be sober, industrious, and respectable citizens; but it is believed that a large proportion of those who reside among us, without having a settlement here, require the vigilant examination of our police authority, and such examination, which has been recently commenced, will be accomplished in such manner and with such alacrity as the constituted authority of the town may deem for its best interest. *Gazette.*

Emigration to Hayti. The ship Concordia is expected to sail this afternoon, or to-morrow morning, from this port to Hayti, with about 160 coloured persons of both sexes. Six vessels at Philadelphia, one at Port Elizabeth, one at Alexandria, and several others at Baltimore, are on the eve of sailing for the same destination. It is calculated that between three and four thousand of these persons will leave the United States in a few days, and that every fortnight additional numbers will be shipped off under the direction of President Boyer's agent, who pays the expense of their transmission by authority of the Haytien government. One hundred of those about to sail from this port, are from the state of New Jersey, and there can be no doubt that the great advantages held out will induce the mass of this part of our population to withdraw from the country.

*N. Y. Evening Post, Oct. 12.*

Baltimore, Oct. 20. By the steam-boat Virginia we learn that Gen. Lafayette was landed at Yorktown on Monday about noon, amidst an immense concourse of gratified spectators. A national salute was fired on the occasion, and the whole scene was one of the most grand and imposing ever witnessed in Virginia.

A letter to the editors from a gentleman of Baltimore who was present, states, that the General landed at a quarter before two o'clock, P. M. in an eight oared barge, accompanied by Chief Justice Marshall and other distinguished characters. He was received by the Governor of Virginia and the Council of State. After the General's reply to the Governor's address, he ascended a superb barouche drawn by four elegant greys with postillions in full livery—with him were seated the Governor of Virginia, the Chief Justice of the United States, and the Secretary of War. In other carriages followed the General's family, revolutionary officers and others, and the procession was closed by an immense concourse of citizens. The whole proceeded to the General's quarters, where he was received by Major Gen. R. B. Taylor and staff, with a host of officers attached to the various Virginia corps.

On the 19th, (Tuesday) there was to be a grand review. On the plains of York a splendid arch is erected—and two handsome obelisks mark the two celebrated points of attack during the siege The number of persons assembled at York was estimated at about six thousand. *American.*

La Fayette's Ring. We have seen the Ring just finished, by order of Mr Custis, to be presented to Gen. La Fayette. It is a plain, gold ring, unusually heavy and neatly finished. Beneath a convex glass, is placed a portion of the hair of General Washington, and of his wife. Around the edge are the words: *Pater Patriæ* [Father of his country.] On the outer sides of the ring, are the words, *Mount Vernon.* On the inner side is this inscription:—"La Fayette, 1777, Pro novi orbis Libertate Decertabat, Juvenis. Stabilitam, Senex, Invenit, 1824.]—

[La Fayette, in 1777, while a youth, fought for the liberty of the new world. In 1824, having become an old man, he finds it firmly established.] *W. Star.*

New Orleans, Sept. 22, 1824.

*Messrs. Gales & Seaton.*—Gentlemen: in your paper of the 24 of August, 1824, you published several legacies of Julien Poydras. But the paper from which you extracted them, did not publish the most extraordinary of all; he had from 700 to 800 slaves on his seven plantations. He bequeathed freedom to them all;—but they are to enjoy it, only in twenty-five years hence; however, those who have attained the age of 60, must be instantly manumitted, and such of the others as shall attain that age before the end of the 25 years must be successively set free; each of them to have, when free, ten dollars a year for life; As to those who may die before the end of 25 years, their children are to be set free when thirty years old. By the actual law of this state, no slave can be emancipated before he is thirty years old.

Mr Poydras left no other heirs than nephews and nieces, thirteen in number. It is supposed he leaves to each of them about $50,000.

His legacies to the Orphan Asylum and Charity Hospital may be valued at $100,000, but do *not greatly* exceed that sum, and perhaps do not exceed it at all.

His whole fortune is estimated at $1,500,000. The testamentory execution lasts five years, according to his will, and no legacy can be exacted before that time is elapsed. The five years to be reckoned from June 23d, 1824.

Seven Doctors died of the Yellow Fever, from the beginning of August last. But they were all unacclimated, having come to this city since December, 1822, or January, 1823, and there had been no fever in 1823. The average of deaths is 14 a day, and has been so from the beginning of August.

P. S. In your paper of the 5th of August last, if I remember right, you stated that the Governor is elected to serve three years, his salary being 7000 dollars. You are mistaken; he serves four years, and his salary is 7,500 a years, 30,000 dollars for 4 years.—*Nat. Int.*

The Richmond Enquirer of Tuesday last, contains the following letter from Mr Gallatin, announcing his resignation:—

*Fayette Co. Penn. Oct. 2, 1824.*

Understanding that the withdrawing of my name may have a favourable effect on the result of the approaching election of President and Vice President of the United States, I request that I may no longer be considered as a candidate for the office of Vice President. ALBERT GALLATIN.

"The Right Reverend Bishop Chase has lately returned to this country from England. The object of his visit to that country was to obtain money for the establishment of an Episcopal Theological Seminary, in Ohio. His success has been great beyond anticipation; and shows the prompt benevolence of the good people of England. He brought back upwards of $40,000, and subscriptions in books and monies are still received in that country."

It is not without regret that we have seen the above paragraph going the rounds of the newspapers; and that regret is not diminished by the consideration that the Right Reverend mendicant alluded to, is a bishop in the church to which we esteem it our happiness to belong.

We cannot but think it both inexpedient as a matter of mere worldly policy, and discreditable in a national point of view, that American clergymen should be seen going about from town to town in England, asking alms for the furtherance of their cause in America. These remarks apply particularly, in our opinion, to dignitaries of the Episcopal Church. It is in them peculiarly unbecoming; and we do not, we suspect, misjudge the general sentiment when we say it is a matter of pain and regret to the great majority of Episcopalians, that the mitre should have been thus displayed in Great Britain. At any rate, we hope that past success will not tempt to any new adventures. *American.*

An entire granite *Shaft* of one of the Grecian Doric pillars, which are to form the portico of the new United States Banking House, now erecting in this city, arrived here on Thursday from *Chelmsford*. It is 22 feet in length, with a diameter of over 4 feet at the base, and weighs over 18 tons. It was transported on a carriage, the rear wheels of which were 10 feet high, drawn by 34 pairs of oxen, and was one week on the road, having avoided all bridges except that at Watertown. It attracted much curiosity on the road, and made one of the shows at Brighton on Wednesday. It is pronounced to be one of the boldest enterprises of our artizans, and is said to have cost over $950, at the place where it was hammered. Its carriage was a specimen of mechanical ingenuity and skill.—*Centinel.*

Spots on the Sun. The Charleston Courier of Oct 15 states that five black spots on the Sun, may be seen with a good spy-glass as the sun rises, or until it is from five to seven degrees above the horizon.—The spots form a curved line at about 1-8th of the Sun's diameter from its centre, in the N. E. quarter.

Murder. William Furguson, of Franklin County, Virginia, was lately sentenced to be be hung for the murder of his wife in Feb. last.

At the late Cattle Show at Brighton, Capt. Oliver Fiske, of Lexington, produced two pears, one weighing 24 oz. and the other 23 oz.

## BRIGHTON SHOWS.

The late annual exhibition at this Agricultural Mart of the State has not been exceeded in interest on any former year; and the attendance of practical Agriculturalists, enterprizing Manufacturers, and Friends of substantial Improvements, was much increased. The day was not unfavourable; and the Society, its Committees, Marshals, &c. were bright and early at their posts. After prayers by the Rev. Dr Foster, the President, Mr Lowell, opened the business of the occasion, with a a number of pertinent remarks; and the Committes prodceded on their duties. The Show of animals was pronounced by judges to be much improved; although the fat cattle and milch cows were less in number than usual, several were deemed to be excellent; and a pair of 7-year old Oxen, raised by Mr Seth Wyman, of Shrewsbury, and weighing nearly 5000 pounds, were pronounced to be one of the fattest pair presented for many years. The Bulls, Bull Calves, Heifers and Swine, exceeded any former Show, in beauty, size, and we believe in number—Two of the latter exhibited by Mr Consul Manners were particularly noticed. Two fine Colts sired by Columbus, of the draught breed, arrested much attention, and gave promise of an improvement in this class of useful animals. The qualities of the sire appeared to have descended in full measure. A Mule, from the Maltese and Andalusian stocks, from its size and apparent hardihood, appeared calculated to induce our Farmers to turn their attention to the increase of this economical animal. There were some fine young animals in several of the pens; which were all filled. The sheep were but few in number.

In *Agricultural* Hall, the increased number of Machines, improved Implements, and articles of demestic cookery, were conspicuous; and afforded much satisfaction. A portable Corn Mill was among the newest exhibited articles, and appeared well calculated to make the Farmer his own Miller. An elegant Power Loom was exhibited. The specimens of Manufactures were not so numerous as common, but the fabrics were much improved,—particularly in the comfortable article of Flannels. Some samples of Carpeting, Sattinets, Ticking, Blankets, were considered excellent. The exhibitions of individual skill and industry were numerous; but the crowds which continually thronged to inspect them prevented any thing more than a bird's eye view of their qualities, by passing spectators.

The *Ploughing Matches* on Thursday were much more satisfactory than on any former exhibition of the kind;—the improved arrangements of the Society having produced this effect.

The first Match was contested by seven Ploughs, each having two yokes of oxen, with a driver to each plough. The quantity of land ploughed by each was one eighth of an acre, and an hour was allowed to execute the work; which was completed by the competitors in nearly the same time, the quickest plough having finished in 55, and the slowest in about 62 minutes.

The Second Match was contested by fourteen Ploughs, with one yoke of oxen to each, all, save one, having drivers. Each lot contained one sixteenth of an acre, and 40 minutes were allowed for the execution of the work. All the ploughs finished within time.

A full account of this interesting scene will be published by the Committee, who expressed their high satisfaction on the neat execution of the work.

The spectators were very numerous and the day was good.

The *Trials of Strength* by *Working Oxen* succeeded, and afforded much interest. The competitors were numerous, and comprised some of the finest formed and well disciplined Animals, which we think any country can produce. *Centinel.*

## MEXICO.

Files of Mexican papers have been received at New-York, to Sept. 8th, also files to different dates from Guadalaxara and Jalapa. The following is gathered from them:—

General Victoria, having been sent to Cajaca on account of some difficulties, his army was freely admitted into the city, and effected an immediate unconditional submission to the general government, without shedding a drop of blood. The people have thrown themselves on the clemency of the confederacy. Some disaffection and disturbance exist in the provice of Snaloa, but they produce no serions concern.

## FROM LIMA.

The following is an extract of a letter dated Lima June 11, 1824:—

"No alteration has taken place in the state of this country since my last. The army of Bolivar is said to have strengthened itself somewhat, and to have removed in a direction toward Upper Peru. *His* friends have all confidence in his success; but some others, who have seen the state of affairs, under the other government, and have observed their operations for the last two years, think differently. It would seem that the royal army must have received orders from the vice-king not to risk a battle until it be known whether a Spanish naval force is coming to these seas or not. All late accounts from Valparaiso and Buenos Ayres agree that an expedition had left Spain with this object. In the mean time a *speedy* conclusion of the war here, I think, does not seem as probable as when I wrote before.

The London Courier of the 13th ult. mentions that the number of Spanish Constitutionalists in England, who were in the most necessitous condition, was about four hundred and fifty. The British government had given them some pecuniary relief. Most of them, as well as the plurality of the Italian refugees, had been in good circumstances and rank of life at home. Their wretchedness, the fruit of a generous patriotism and passion for liberty, should command respect and universal sympathy.

French papers to the 14th September have been received since our last. They confirm the accounts of the demise of Louis XVIII, and indicate, that the event would not be attended with any political changes.

From Mexico. By an arrival from Alvarado it appears that every thing of a political nature was quiet. It is expected that General Victoria will be elected President. Every thing was also quiet at Vera Cruz, and the Castle of St. Juan de Ulloa.

## MARRIED,

In Brookline, on Sunday evening, by the Rev. Dr Pierce, Capt. Joseph W. Richards to Miss Abigail Wharff.

At Cambridge, by the Rev. Mr Gannett, Mr Charles Folsom, Librarian of the University, to Miss Susannah Sarah McKean, daughter of the late Dr McKean.

In Watertown, last evening, by Rev. Mr Francis, Mr Josiah Mason, of Cambridgeport, to Miss Hannah Bond Clark, 2d daughter of Thomas Clark, Esq.

## DIED,

In this city, Harriot M. Harlow, aged 18 months, daughter of Mr Asa Harlow.

On board brig Gen. Stark, at the Isle of France, Mr Samuel N. Cook, aged 21, son of Capt. Samuel Cook, of Salem.

At Key West, Dr John D. Armstrong, of the U. S. Navy.

In Portland, on Thursday afternoon, Elias Merrill, Esq. aged 63, Register of Deeds and Treasurer for Cumberland County.

In Fitzwilliam, N. H. Dr Jared Perkins, aged 31.

In Marlboro', Mr Elijah Gates, aged 59.

In Milford, N. H. David, son of Rev. Matthew Bolles, of Marblehead, aged 13.

In Marblehead, Mrs Elizabeth Bartlett, aged 76, relict of the late Wm. B.

In Scituate, on the 19th inst. Mr Michael Collamore, aged 43.

In North Bridgewater, Josiah S. Packard, aged 17 years.

In Virginia, Mr Cyrus M. Lazell, 22, a native of Bridgewater.

In Savannah, Mr Charles Lyon, a native of Marblehead.

In New Orleans, Simeon C. Williams, of Boston, aged 28.—Geo. Stylmer, Mass. aged 29.—Robert Briggs, 28.

In Madagascar, Capt. D. W. Brookhouse, of brig Nereus, of Salem.


## Christian Calendar.

JUST published at the office of the *Christian Register*, the CHRISTIAN CALENDAR, & *New England Farmer's Almanack*. Besides the usual calendar pages, and other useful parts of an Almanack, this publication contains a variety of interesting matter, statistical, moral and religious.

It has been the design of the editor to make it an entertaining and useful tract, not only to the Farmer but to all classes of citizens. Though properly a religious tract, it is belived it will not be found to contain any thing that may be objected to by reasonable men of any of the religious sects. Booksellers, and country traders, and all who purchase for distribution will be supplied on the most favourable terms.

For sale also by N. S. Simpkins, corner of Court and Brattle St's.—J. W Burditt, Court-street—I. W. Goodrich—D. Felt—B. Loring—and C. Stimson, State-st, —and by Cummings, Hilliard & Co.—and R. P. & C. Williams, Washington-street. Oct 1.

## Rich sale of Bulbous Flower Roots,

*On TUESDAY next, at 11 o'clock,*
AT OFFICE—*No.* 31 KILBY-STREET.

110 lots Bulbous roots carefully packed, and comprising a rich assortment of the most beautiful French Flowers, viz.—

Double red Hyacinth, Rose mignon—do. do. Grootverst—do. white Virgo—do. blue, La bonne amie—do. do. Prince Henry—do do. a la mode—Single yellow Adonis—Early Tulips—Duc van Toll—Yellow Narcissus—Grand Soleil d'or—double Yellow do. Incomparable—double Red Hyacinth bonnet—white and yellow do Flavo Superbe—blue do. Mon Bijou—single red do. Mignon—yellow do. La Pluie d'or—double blue do. Empress Venobia—rouge Charmant—Flora's Wreath—Velom Noir—Wilhelmina—Charmante bonte'—Prince d'Orange—Pastor Fido—White Narcissus—Grand Marargue de France—Tulips Trumpet Major—Crocus assorted, &c. &c.

The certainty from the manner in which these roots are packed, that they will flourish luxuriantly, renders them very desirable.

HALE & CROSS *Auctioneers.*

☞ Catalogues will be ready on Saturday.

## JOTHAM ANDERSON.

JUST published, and for sale at the Counting Room of the Christian Register, and at the principal bookstores in this city, "The Recollections of Jotham Anderson, Minister of the Gospel.—I have been young, and now am old. O magnify the Lord with me, and let us exalthis name together.

FOR sale at this office, the following valuable works neatly bound in sheep:—Hutchinson's History of Massachusetts, Trumbull's History of Connecticut, and William's History of Vermont. Those who are purchasing for country Libraries, may obtain these works on very reasonable terms.

## Miscellanies.

FROM WORDSWORTH'S "EXCURSION."

I have seen
A curious child, who dwelt upon a tract
Of inland ground, applying to his ear
The convulsions of a smooth-lipped shell;
To which, in silence hushed, his very soul
Listened intensely; and his countenance soon
Brightened with joy; for murmurings from within
Were heard—sonorous cadences, whereby,
To his belief, the monitor expressed
Mysterious union with its native sea.
Even such a shell the universe itself
Is to the ear of faith; and there are times,
I doubt not, when to you it doth impart
Authentick tidings of invisible things;
Of ebb and flow, and ever-during power;
And central peace, subsisting at the heart
Of endless agitation. Here you stand,
Adore, and worship, where you know it not;
Pious beyond the intention of your thought!
Devout above the meaning of your will.

We gave in our last, From the New-York Observer, a part of an abstract of the Report of the London African Institution. The following is the remainder of the abstract:—

SWEDEN.

As Sweden has no foreign possessions, except the little island of Bartholomew in the West Indies, her subjects have never engaged in the slave trade to any considerable extent. An instance, however, of a vessel found trading under the Swedish flag on the African coast, in July 1822, led to a decree of his Swedish Majesty, declaring that all Swedish and Norwegian vessels employed in that trade shall forfeit the protection of government, and expressing a wish that every use of the Swedish and Norwegian flag in the prosecution of this traffick, may be detected and punished. In addition to this frank and honourable declaration, the Swedish Monarch has also promised that the most rigid orders shall be given to prevent any fraudulent proceedings from taking place at the Swedish island of St Bartholomew, for the purpose of covering slave-trading practices.

THE UNITED STATES.

Under this head much satisfaction is expressed with the treaty recently entered into with Great Britain, by which the two governments mutually bind themselves to treat slave-trading by any of their subjects, under any flag, or in any part of the world, as piracy. "It is a gratifying circumstance," says the Report, "that the two greatest maratime nations in the world should so far compromise their maritime pride as to act together for the accomplishment of such a purpose."

ARABIA AND EAST-AFRICA.

In September, 1822, the Imaum of Muscat entered into a treaty with the British Governour of the island of Mauritius, by which the Imaum engages to abolish the foreign slave trade forever in his dominions; to order the seizure of all Arab vessels attempting the foreign slave trade, and to seize and punish the Captain and crew as pirates; to punish all persons serving on board ships dealing in slaves, who do not give information that they have been slave dealing; to permit British Consuls to reside within his dominions, and to cause to be apprehended any British subjects who may attempt the traffick; and to authorise British cruisers to seize and treat as they would British ships, all Arab vessels that may be found laden with slaves, if bound to any port out of his dominions. This treaty, of course, prohibits the exportation of slaves from Zanzebar, hitherto the great slavemart in that quarter."

MADAGASCAR.

Radama, the King of Madagascar, appears to have faithfully executed his engagements with the British government, and to have suppressed all slave trading in his dominions. The whole of the island, however, does not belong to him. To the north is a Chief who does not acknowledge his authority; but he had marched an army to bring him into subjection; and if he succeed, the export of slaves will also be prevented from that quarter.

MAURITIUS.

The slave trade at the island of Mauritius has been kept in a check by the vigilance of the British naval officers on that station.—"There is great reason to believe, however," says the Report, "from information communicated to the Directors, that although the direct importation of slaves into the Maurities is less frequent than it was, yet, by an abuse of the Registry Act, slaves are still indirectly obtained. They are first imported into the remote islands called Seybolles; and, after remaining there for some months employed in cultivating cotton, &c. they are removed under license to the Mauritius. It will of course be in the power of government to prevent this abuse, either by giving strict orders to the local authorities on the subject, or, if necessary, by modifying the Registry Act."

INTER-COLONIAL SLAVE TRADE.

"A bill," say the Directors, "mentioned in the Report of the last year, for consolidating the Abolition Laws, brought into Parliament by Dr. Lushington, was thrown out in the House of Lords. It has this year been revived, and is now in its progress through Parliament. One of its objects is to abolish the inter-colonial slave trade, which is still allowed to survive the general abolition of that traffick, but which in its nature and effects, is not less cruel, inhuman, and unjust, than that which is carried on with the coast of Africa."

*Mitigation and gradual Extinction of Slavery.*

On this subject the Report observes: "Although the African Institution has itself taken no part in the measures which have been adopted, and are still in progress, for the mitigation and gradual extinction of Slavery in the British colonies, the Directors have, nevertheless, viewed with deep interest the general feeling which has been excited throughout the country on this subject, and which they cannot doubt will, in no long time, produce the most important and beneficial results. The experience, however, the directors have had, in what relates to the registration of slaves, has satisfactorily proved to them, that nothing effectual is likely to be done for improving the condition of that unhappy class of persons, while the necessary reforms, instead of being undertaken by Parliament, are left to the colonial assemblies, courts of policy, or councils. The history of the measure of registration, is, in this respect, particularly instructive. The Directors were always of opinion, and in their first report on that subject they fully expressed it, that the work, if left to the Colonial Legislatures, would produce no other result, as experience has shewn, than ostensible and impotent laws."

*From Cochrane's Narrative.*

SIBERIAN NATIONS.

THE TONGOUSI. The Tongousians inhabit divers parts of Siberia. They are all wanderers, and rarely to be seen in any mechanical or subservient employment. They are classed into Forest and Desert Tongousi. The former occupy themselves in fishing and the chase, having but few rein-deer; the latter subsist entirely by the breeding of those animals, and wander from pasture to pasture with their flocks, tents, &c. A very few of them have received baptism; the rest are idolaters. They are characteristically honest and friendly, robbery being considered by them as unpardonable. Their persons are small and rather delicate in appearance, their features regular and somewhat pleasing. With these fair traits of character they are filthy to an extreme, eating and drinking any thing, however loathsome, and the effluvia of their persons is putridity itself. They are considered good soldiers, and are excellent marksmen either with bow or rifle. The dress of either sex consists of trowsers of the rein-deer skin, with the hair inside, and stockings and boots of the same animal; the latter made from the legs. A waistcoat or jacket also of leather, sometimes lined with white foxes' or with hare skins, supplies the place of a thick sort of short surtout-coat of double leather without the hair; and lastly, a single or double frock with hair in and outside, the two leather sides being together. A warm cap and large gloves, with sometimes a guard for the breast of white fox, and a comforter round the neck formed of the tails of the squirrel; such is their costume, which is almost wholly furnished from the skins of rein-deer.—Foxes' skins serve for caps and linings, and a wolf's is considered valuable, as the warmest of all outside garments. They have also a guard for the forehead, ears, nose and chin. Their beds are made of a bear's skin, or of the large rein-deer, with a blanket from the same animal, lined with the warmest fur, and in shape like a bag, as the feet are completely enclosed; an axe, a knife, wooden spoon, and kettle, constitute their only utensils; a pipe of tobacco with a glass of spirits, is their highest luxury. Their modes of dress, and general mode of living, &c. they have in common, more or less, with all other Siberian nations.

MARRIAGE.

I have often remarked the eagerness of all classes of people to read or hear the accounts of marriages. "So! John has taken to himself a wife," cries one. "Ah, there has been a wedding," cries another. "Lack-a-day," exclaims an old lady, "So Betty has got a husband at last," and each is anxious to know all the particulars—who married them—who was there—how the bride was dressed, and so on. On such occasions I have particularly noticed, that the men seem to sympathise chiefly with the bridegroom, from the cause probably that each has been, or expects to be in the same delicate and interesting situation of the persons for whom their sympathies are excited. The reason is not difficult to explain. There is no circumstance in life half so interesting as that of entering into the holy bond of wedlock. A choice is made of a companion for life, for good or evil, for prosperity or adversity, for weal or wo; or, in the good old set terms of the ceremonial, "for better or for worse." Then, too, the new clothes, the solemn ceremony, the wedding banquet, and the nameless delights appertaining thereto, render this period of life far more interesting than any other. Looked forward to, through the kaleidescope of Hope, it presents to the young imagination an infinite variety of splendid and beautiful imagery, which charms like illusions of the Persian Genii in the Fairy Tales. The young man hopes his turn may come, and I dare not sketch the picture of bliss his fancy draws. The girl from budding fifteen, through blushing twenty up to ripened womanhood, feels, as she hears the account of a wedding, a soft thrill, vibrating like the treble chord of the piano, through every nerve of her susceptible frame. Her bosom throbs quicker, she breathes with a hurried respiration, yet not painfully; no image that she need blush for, ever casts its passing form across her pure mind, yet she blushes; her eye brightens; her lips assume a deeper stain of the strawberry, she laughs and wonders what ails her, for how is she interested! The old married people are differently affected, and yet they are affected. Memory busily employed in brushing away the cobwebs of Time (and that time is a very industrious spider,) from the picture of their connubial bliss. The husband chucks his deary under the chin, and instead of addressing himself to her as "Mrs Maulty," or whatever her name may be, calls her virgin name—"My dear Lucy Howard," and she answers with a modest caress, which speaks most eloquently of the days gone by. Meanwhile the old Bachelor and old Maid forget the chair is not big enough for them. The old codger whom no one pities, but every one in turn laughs at as a "fusty old bachelor," very probably recalls to recollection one, who in the days of youth reciprocated with him the tenderest feelings of affection. One who listened to the music of his voice with delight; who watched his coming with anxious eye; whose ready ear distinguished the sound of his footstep from among an hundred; who loved—promised—withered before the nuptial hour, and died. Or the lone virgin, designated by the unfeeling world as an "Old Maid," may mourn in the depth of suppressed grief, a ruddy youth, of manly brow and gallant bearing, whom the caverns of the ocean have entombed, or who, dead to his plighted faith, may have sought in the arms of wealth for that happiness which true love can alone impart. All, all are interested. *Trent. Emporium.*

SALE OF CHILDREN IN MALABAR. Malabar children are generally a cheap commodity at Anjingo. At the end of the rainy season, when there was no particular scarcity in the interior country, I purchased a boy and girl, about 8 or 9 years of age, as a present to a lady in Bombay, for less money than a couple of pigs in England. I bought the young couple, laid in two months' provisions of rice and salt fish for their voyage, and gave each of them four changes of cotton garments, all for the sum of twenty rupees, or fifty shillings. English humanity must not pass a censure on this transaction; it was a happy purchase for the children; they were relieved from hunger and nakedness, and sent to an amiable mistress, who brought them up tenderly, and on leaving India, provided for their future comfort; whereas, had I refused to buy them, they would assuredly have been sold to another, and probably would have experienced a miserable bondage with some native Portuguese Christian, whom we do not reckon amongst the most merciful task-masters. A circumstance of this kind happened to myself: sitting one morning in my verandah, a young fisherwoman brought a basket of mullets for sale; while the servant was disposing of them, she asked me to purchase a fine boy, two years of age, then in her arms. On my upbraiding her want of maternal affection, she replied, with a smile, that she expected another in a few weeks, and as she could not manage two, she made me the first offer of her boy, whom she would part with for a rupee. She came a few days afterwards with a basket of fish, but had just sold her child to Signor Manuel Rodriguez, the Portuguese linguist, who, though a man of property and a Christian, had thought it necessary to lower the price half a rupee. Thus did this young woman, without remorse, dispose of an only child for fifteen pence. *Forbe's Oriental Memoirs.*

EVERY DAY RULES.

When our old school-master, shortly after the close of the revolution left us, to settle in Pennsylvania; I remember he made us all stand up before his green desk, while he made a speech filled with good advice, for our practice through life, and among a great many good things, he gave us the following rules—I think I have found the practice of some of them of great advantage, and a thought struck me the other day when I chanced to come across them, written in an old copy book, that they might be acceptable at least to some of the young people who read the Emporium. They are as follows:—

1. When, in company, the conversation turns on an absent person, and you are called to express an opinion—always fancy that every person is standing silent behind you, looking over your shoulder and listening attentively to what you say. You will then speak prudently, and with due regard to his character.

1. As far as is possible, when you come to be your own masters, avoid contracting debts—try to do without every thing you cannot pay for, and when prudence requires the contracting of a debt, be punctual to to the day of paying it. Your affairs will then never get into confusion—you will always know exactly how you stand with the world.

3. Set a high value on your *word* in all things—be sure you never make a promise that you are not morally certain of being able to perform. The highest compliment your neighbours can bestow on you will be to say—"his word is as good as his bond—you may place implicit faith in what he says.

4. Always be ready to do an act of kindness when you can do it consistently with all your obligations. And always do it cheerfully, gladly, without a wry face or an apology. But let those you oblige see and feel that you take delight in serving them. This will make you many friends—many who will be ever ready to oblige you in return.

5. If you receive an injury, sleep at least twelve hours before you make up your mind in what manner to treat it. Then pallitate it as much as you can, and reflect well of what course will be at once most honourable, humane, and advantageous, in regard to it. Thus you will stand a good chance of acting wisely.

6. Choose your company among men of virtue, regular habits, and good sense—so that your own character, habits and manners may be formed in a good model. This will save you much trouble and redound in the endgreatly to your advantage.

The old man had a choice collection of good rules and maxims, and never did a man practice what he taught by precept, more closely. He profited by it too, for he was afterwards a member of the Legislature, a judge, and, I believe, a Colonel of the militia. OLIVER OAKWOOD.

OF DESPATCH.

Affected despatch is one of the most dangerous things to business that can be: it is like that which the physicians call predigestion, or hasty digestion; which is sure to fill the body full of crudities, and secret seeds of diseases; therefore measure not despatch by the time of sitting, but by the advancement of the business; and as, in races, it is not the large stride or high lift that makes the speed; so, in business, the keeping close to the matter, and not taking of it too much at once, procureth despatch. It is the care of some only to come off speedily for the time, or to contrive some false periods of business, because they may seem men of despatch; but it is one thing to abreviate by contracting, another by cutting off; and business so handled at several sittings, or meetings, goeth commonly backward and forward in an unsteady manner. I knew a wise man that had it for a by-word, when he saw men hasten to a conclusion, "Stay a little, that we may make an end of the matter."

On the other side, true despatch is a rich thing; for time is the measure of business, as money is of wares; and business is bought at a dear hand where there is small despatch. The Spartans and Spaniards have been noted to be of small despatch: "Mi venga la murte de Spagna;" "Let my death come from Spain," for then it will be sure to be long in coming.

*Bacon.*

OF SUSPICION.

Suspicions amongst thoughts are like bats amongst birds, they ever fly by twilight: certainly they are to be repressed, or at the least well guarded; for they cloud the mind, they lose friends, and they check with business, whereby business cannot go on currently and constantly: they dispose kings to tyranny, husbands to jealousy, wise men to irresolution and melancholy: they are defects not in the heart but in the brain; for they take place in the stoutest natures: as in the example of Henry the Seventh of England; there was not a more suspicious man nor a more stout; and in such a composition they do small hurt; for commonly they are not admitted but with examination, whether they be likely or no; but in fearful natures they gain ground too fast. There is nothing makes a man suspect much, more than to know little; and, therefore, men should remedy suspicion by procuring to know more, and not to keep their suspicions in smother.

A LESSON FOR QUARRELSOME PEOPLE.

*A Story from Miss Edgeworth.*

M. La Motte, a gentleman of great celebrity in Paris, incurred the displeasure of a furious polemic. He was assailed by him with all that malice could invent, or credulity swallow. M. La Motte was *silent*. He was questioned. He smiled and made some trivial, but *good-natured* remark. He persevered in his system. Again—He remained at his ease—At last the outraged fanatic, driven to extremeties, published his last, with this imposing title, "A REPLY TO THE SILENCE OF M. LA MOTTE!!"

I have seen worth humbled, and unworthiness exalted; yea, even so, that the last was first, and the first was last.

I have seen men of little intrinsic merit, rising on the tide of fortune, and running with the popular current of the day, until by dint of impudence and perseverance, they've grown into consequence.

I have seen those who were least efficient in time of danger, most boisterous on the subject of military achievements.

I have seen persons far more attentive to the concerns of their neighbors, than their own and prying into private affairs for the worst of purposes.

I have seen stupidity allied to wealth, producing a display of splendid ignorance, highly disgusting to a sound judgment.


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THE stereotype (2nd) Edition of the NEW-YORK COLLECTION OF HYMNS, is for sale by Cummings Hilliard & Co. and at the office of the Christian Register. ☞Price—well bound in strong sheep, and lettered, 40 cents per hundred—and 50 cents per dozen. In other binding proportionably low.

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## Miscellanies.

CHRISTIANITY IN INDI

The following extracts are a continuatio
plies of Rev. Mr Adam to Dr Ware's inqui
ing the causes of the failure of missiona
India:—

The incarnation of the Deity, i
already mentioned, is an idea extren
iar to the native mind, but idolators,
being conciliated and won over by
so consonant with their own, are rat
ed by the close resemblance which th
can, in this respect, be traced betw
tianity and Hindooism, and are thus
in their ancient superstitions.

Connected with the doctrine of t
tion is that of the trinity, both of wh
they are retained, will prove insup
stacles to the propagation of the gos
country. It is to these that Mussu
stantly recur in their reasonings aga
tianity, and it is upon these that the
Hindoos, or those who have relinqui
try on the authority of the Veds, hav
grounded all their objections.

The despite in which Christianity
Mussulmans, on account of these doc
notorious that it seems scarcely neces
duce any particular examples. I shal
mention only one. A Missionary, in
first attempts to speak in the Hin
language under one of the sheds ere
tive worship, was endeavouring
terms to impress on the minds of a f
man hearers a conviction of the dig
acter and meritorious sufferings of C
he was stoped by one who impatient
"Is Jesus Christ God or not?"
missionary, with great deliberation a
ness, replied, "He is God." The Mu
show his contempt, immediately m
found obeisance, and, without addin
left the place. The missionary,
time, has never returned the same
the same question.

The manner in which these doctr
ceived by Hindoos will be best sh
following extracts from two mission
tions.

The editor of the Missionary C
giving an acconnt of the native Cha
ed at the expense of the Bengal Au
sionary Society, and of the labour
carried on in them, thus proceed
congregations at Mirzapore," a qua
cutta where one of the native cha
ated, "frequently consists of perso
sess a scanty knowledge of the Bi
led away by Socinian [Unitarian] p
We have found more opposition
persons than even from professed
For whilst the later only inquire, 'w
two systems is correct? the former
have forsaken idolatry, and at the
despise the religion of Christ."—*B
iary Missionary Chronicle for June*,
30.

The Committee of the Calcutta
sionary Society, after describing the
formation of a young man who had
been a violent opposer of missio
add: "beside the class of hearers t
above mentioned young man belong
others who give us some pleasure
much pain. These are persons w
cast off the shackles of idolatry, seem
that salvation consists entirely in be
there is but one God. We cannot
when the darkness of heathenism
fore the splendour of divine rev
those who have been so long sitting
ow of death, emerge from this
even though it be but to the *precin*
and life. Respecting some of these
to hope that they will be drawn fo
cords of love and mercy, till they
the meridian rays of truth; but
most of them it is melancholy to o
having beheld the dawn of day,
back again from it, and involve th
shades as obscure as those from wh
emerged. These furnish a striking
tion of what the Saviour has said o
by rejecting his divinity, ensure th
demnation. Such characters are
ries in the present day precisely wh
isees were to our blessed Lord; the
enough to render them troublesom
ous; troublesome to the defenders
injurious to those who still contin
They annoy a missionary whereve
him, by speaking in the most obs
on the doctrine of the Trinity. W
be the topic of his discourse, the
to put an end to it, by introducing
and though they deny the fact, tha
cises an influence over the human mi
ally prove it, by their conduct on the
for with an arrogance that could sp
other source, they ask, If Christ
God, then * * * * * * *? The
other awfully irreverent questions,
excite unmingled pity in an enligh
produce a very different effect on
auditory; they return to the wor
330 million deities with fresh satis